

THE ANTI-SLAVERY BUGLE.

things last, let us, at least, have none of the sickening moustings of sympathy for European Free-dom.

"I wish I could, write as you can. I am eaten up with business and broken health. But I would like to come and face your folk, and tell them the unfaltering truth: Slavery and enslavement are God's retribution on those who help to sustain them, we others."—A. S. Standard.

From the American Missionary.

A NEW SLAVE STATE.

Sixty or more years ago, a delegate to the General Assembly of the Presbyterian Church, we think it was Judge Stevens of Indiana, said in that body that the time would come when a new state formed out of the Choctaw and Cherokee nations, would apply for admission to the Union, and that as a consequence of the missionary policy then in vogue, (that of admitting slaveholders to membership in the mission churches,) it would be a slaveholding state.

The following scrap, cut from a Southern paper, shows that such a project is now being discussed.

A NEW SOUTHERN STATE.—S. Fulson, a Choctaw, and one of the most prominent of his nation, paid us a visit yesterday. Mr. Fulson is in favor of having the Indian Territory west of Arkansas between the Red and Arkansas rivers, and extending westward to the one hundredth degree of west longitude, organized into a State and admitted into the Union. We think such a step absolutely necessary for the protection of the South. The Choctaws and Cherokees are slaveholders, and would add another slaveholding State to the confederacy. The treachery of Buchanan has given Kansas to the North; let the South before it is too late create a barrier against this Vandals movement, which is fast engulfing her. These Indian tribes are better citizens, more advanced in the principles of our government and laws than the people of New Mexico, or the mongrel adventurers from foreign nations and our own, who are to make a free State of Kansas.—*Memphis Enquirer*, July 16.

For more than thirty years, missionary labor has been largely expended among those tribes of Indians, and judging only from the number of "convents" and the improvement of the Indians, in temperance, agriculture, education, and other things, concerning which the missionaries sought to exert an influence, or gave instruction to them, is encouraging.

Against the system of slavery, as it exists in the neighboring states and among their tribes, "it has not been the aim of the missionaries to exert any direct influence, either by their public or private teachings,"—most of them have uniformly avoided this topic in their public administrations. They have received slaveholders into the communion of the church, and declined to make a test of purity, or a condition of admission to the privileges of the church, that a candidate should express a determination not to live and his slaveholders. In giving these, the church members, "the rights of the Christian master," either as to its lawfulness or its unchristianity, they have not disturbed, and little has been said to him, either in question the fundamental principles of this system.

It from the beginning, the missionaries of the Cherokees and Choctaws had acted on the principles of the American Missionary Association, and had labored to exert a direct influence against slavery as they did against intertemporance, how different would have been the prospect of those tribes.—Then every enlightened friend of Christianity and pure Christianity would have hailed with joy the prospect of their admission to the Union. Now we can look forward to it, only with dread, as a thing to be resisted and prevented, so long as they maintain their present institutions, if we would avoid the threatened judgments of God.

The character of the laws under which the new State will be likely to come in, may be judged from its present ones. The Choctaws have the following:

"Be it enacted, &c. That from and after the passage of this act, if any citizen of the United States, acting as a missionary, or a preacher, or whatever his occupation may be, is found to take an active part in favoring the principles and notions of the most fatal and destructive doctrines of Abolitionism, he shall be compelled to leave the nation and for ever stay out of it.

He it enacted, &c. That teaching slaves how to read, to write, or sing in meeting-houses or any open place, without the consent of the owner, or allowing him to sit at the table with him shall be sufficient ground to convict persons of favoring the principles and notions of Abolitionism.

Be it enacted, &c. That no negro slave can be emancipated in this nation, except by application or petition of the owner to the General Council; and provided also, that it shall be made to appear to the Council, that the owner or owners, at the time of application shall have no debts outstanding against him or her, either in or out of this nation.—Then, and in that case, the General Council shall have the power to pass an act for the owner to emancipate his or her slave, which negro, after being freed, shall leave this nation within thirty days after the passage of this act. And in case such free negro or negro shall return into the nation, he she, or they shall be subject to be taken by the light horsemen and exposed to public sale for the term of five years, and the funds arising from such sale shall be used as national funds."

Among the Choctaws is a law, as follows:

"Be it enacted, &c. That from and after the passage of this act, it shall not be lawful for any person, person whatever, to teach any free negro, or negro, not of Cherokee blood, or any slave belonging to any citizen or citizens of this nation to read or write." The penalty annexed to the violation of this enactment is a fine of \$100 to \$500, at the discretion of the court.

DESPAIR OF THE UNION.

The Charleston *Mercury* thus gives vent to its agonized feelings on the continuance of the Union:

"We have anticipated a dissolution of the Union 'as a thing lively in itself.' We are not so ignorant of the position of the United States in the world as not to understand its external grandeur, its prospective glory, its mighty example for good among the despots of the old world. Give us the Union of the Constitution in its plain, simple, truthfulness, with the rights and protection it would afford—just and equal in its taxation and its expenditure, observing the limitations the Constitution prescribes—letting us alone in our institutions, excepting to fulfil its plain duty in regard to them—securing an equality with our confederated States, in Washington, in our Territories—everywhere, our rights and their obligations demanded, and the people in the lower classes of this nation to the north, will more devoutly pray and fight for its continuance. Such was the Union our fathers supposed they had beenqueathed to us. Is this the Union that prevails over the South?"

A SLAVE PEN IN A HOTEL.—The same writer thus describes his room in the "National."

No. 133 was on the first floor, counting from the top. It had a ventilator over the door, and on the opposite side a little window of six lights, but high out of reach, and firmly closed. A room? It looked more like a den or prison. For the last two nights I had at least enjoyed fresh air, but here I could not have even this.

But when I woke up in the morning the whole thing seemed plain enough. I was in a slave pen—a place where the landlord locked up the servants of his guests for safe keeping. I had been annoyed the night before because I could not fasten the door from the inside; there was no key hole on the inside; it could only be locked by some one without.

After dressing I went around in the passage to the outside of my little high window and found just above it a sky-light, and immediately below openings for several stories—admitting light to rooms beneath—so that any one escaping through the window would be in danger of falling to a great depth down this opening. As Southerners begin to travel North with their servants, under the Dred Scott decision, these pens will no doubt become common in all our principal hotels. They will be also surely necessary during the season of the Southern travel, and during the balance of the year would be very nice to put poor white folks in. They will add vastly to the importance of the South the storm alternative—re-form the Union, or dissolve it.

For ourselves, we have despaired of reforming it. For thirty years, this paper has struggled to make its information consistent with the rights of the South. The Constitution is now weaker, and sectionalism more potent and furious than ever. The fate of the Union, in our judgment, is sealed. It must be dissolved. We know to the necessity and mourn the catastrophe, but cannot prevent a certainty as inevitable as the rolling of the seasons.

It is only a question of time. We have not done it. When impartial history comes to write its epitaph, it will say, "Killed by the aggressive injustice of the North, and the ignoble submission of the South." Although the injustice of the North did bear upon its proud barriers, they would never have fallen, but for the base delinquency of the South in not using her power to protect her rights and enforce the Constitution until it was too late—too late for the Union, but not too late, we trust, for her salvation. Upon which section of the Union will rest the deepest scorn of future generations, it is not for us to anticipate."

PAYNE AS A KIDNAPPER.

The Cleveland Leader tells the following story of Payne, the Democratic candidate for Governor of Ohio in 1841, while Payne was a member of the firm of Payne & Wilson.

A fellow calling himself Lintenberger applied to this firm for legal assistance to recover two negroes, which he claimed as belonging to an agent of the South and that they were then at Buffalo. They then set about to contrive a plan to deliver the slaves from Buffalo. Accordingly Lintenberger, and colored man by the name of Jackson, were sent to Buffalo, accompanied by the junior as counsel, to carry out their detestable plan. This trial succeeded in their effort, by representing to the slaves that they could obtain more profitable employment in Cleveland. After the trial had returned to this city from Buffalo, they forthwith had the slaves incarcerated in jail for safe keeping till they should be remanded into slavery by one of the judges of our Court. The case soon came to the knowledge of the "Abolitionists," as the friends of freedom were called in those days. They immediately had the slaves haled out. One of them, in company with one of our citizens, went to Buffalo to get evidence of their freedom, and make a complaint before the grand jury against the kidnapping trial.

The world-be Governor happened to go to Buffal on the same boat, and the colored man claimed that Payne tried to persuade him or recommend him to forfeit his bail, hoping thereby, to recover for his client the value of the negro from the signers of the bonds. The negro indignantly refused to listen to such a base proposition. On their arrival at Buffalo, the negro made complaint before the Grand Jury of Erie county, against this trial who had decimated him away and they were immediately indicted for kidnapping. A requisition was made by the Governor of New York, for the delivery of Jackson, Lintenberger, and Payne's partner.

In the meanwhile, Lintenberger and Jackson, bearing of the requisition, and seeing how the tables were being turned, decamped for parts unknown, leaving Payne to fight the case alone. After a litigation that lasted a month or two one of the slaves was set at liberty, the other having previously escaped from jail. This case having thus come to a termination so auspiciously, the action against Payne's partner was dropped.

A SOUTHERN VIEW OF THE COMPENSATION QUESTION.

The Richmond Enquirer discusses Elihu Burritt's compensation plan of emancipation as follows:

With one deference to the patriotism, wisdom, and discretion, of its originators, abettors, and participants, we must be allowed to express the opinion that this "national" emancipation movement is among the most presumptuous, foolish, fanatical and traitorous, evidences of abolition insanity we have witnessed for some time. Mr. Elihu Burritt may mean well, and he, we believe, usually accounted a man of information and parts; but in this instance he adopts a novel and interesting either his intelligence, ability, experience, or patriotism. And to corroborate any suspicion of sincerity of his philanthropic professions, we should certainly not refer to the fact of his advocacy of an Emancipation Convention.

Among the signatures of this most egregiously ignorant and fanatical convention, is that of an individual from one of the Southern States. What State we are to predict, is not Virginia, and the individual in question, we have little doubt, owes his nativity to the North.

However Mr. Elihu Burritt and his benevolent conferees may find it desirable that some practical and equitable plan should be first forwarded, by which the people of the North may co-operate, in a generous and brotherly spirit with the people of the South, and share with them the expense necessary to the extinction of Slavery, we must leave to suggest, for their own physical comfort, that they confine themselves, in their addresses, remonstrances, and appeals to the Cleveland Convention, or at least to the shabby side of the Union. We would advise them, by all means, not to test the sincerity of any of their number, by proposing to send them into the South as negotiators for the emancipation of our slaves, whether with the owners, relative to the purpose of liberating them, or with the slaves themselves, in relation to the means of effecting their freedom through the agency of the underground railroad.

These intensely philanthropic persons, who have determined upon endeavoring in due time and means for the extinction of slavery, which shall fully recognize the principles and policy of a fair and honorable compensation to the slaveholders, are assuming an importance as unwaranted, as their undertaking is idle, and their design suspicious.

Prepossessing that the Southern people exercise ownership over their negroes as a master of necessity, and regardless of every other consideration than that of pecuniary profit; that slavery, even in the South, is esteemed an evil, and those who are in the South are accounted with it, would gladly do away with it, if it could be compensated in dollars and cents, for the loss immediately incurred by abolishment. Mr. Elihu Burritt and his confederates, propose, for south, a National (?) Emancipation Convention, for the adoption of a plan by which all the slaves in the South may be bought up and made free. They might as well, at the same time, commence a contribution for the purchase of all the cotton and sugar plantations in the South, together with Cuba, Central America, and Mexico, and, indeed, of every portion of the habitable globe, which invites African enterprise, and is peculiarly adapted to negro labor. We would also advise them to extend still farther their field of philanthropy, and raise money enough to furnish to every inhabitant of Africa the means not only of living, but living luxuriously, without any exertion either of their mental or physical faculties.

THE PILLARS OF KENTUCKY SOCIETY.—A Louisville correspondent, of the Cincinnati Gazette, says:

Every Kentucky lady seems to feel that on grand and State occasions, the whole upper crust of society rests on her shoulders, and they endeavor to outdo each other in sustaining their Atlas load by stripping themselves for the arena.

And then the slave hunters and slave catchers are, when the law almost invariably favors the kidnappers, and by its very existence, sanctifies the kidnapping? Why should such scourges be suffered to ravage and destroy? Better far that these western states return back to the desolation from which they have been so gloriously redeemed, and become wild woods and wilderness again for beasts of prey that with the red savages, held undisputed possession, as the ages moved on! What shall we do with these worse than roaring lions who go about seeking whom they may destroy and devour? Who will say our streets should not rather run with blood, than be polluted by their tread? Who of us would not arrest the wretch that should lay his hand, (rather his paw,) on a wife or child of ours as a slave, and send him with all his guilt upon him, where telegraphs will never be attempted? What could we do better? And why should we do less for others than we would do for ourselves, or than we would have others do for us? If there be a more excellent way, for the love of humanity let it be shown for we cannot, will not be thus cursed, so help us Heaven.

Some will say this is treason, rebellion, in the highest degree. Of course it is; but what of that? So was every decisive step in the American Revolution, from the Tea Table scene in Boston, to

something of the dignity of a civil officer—making them de facto sheriffs or jailors, to whose keeping will be committed the chattels of the South. As the landlord turns the key on the poor negro for the night he will take his letters and turn down to the fire, feeling that he is in some of your hours of wood or drawers of water, but a man in authority, having slaves committed to his care and subject to his safe keeping.

It is only a question of time. We have not done it. When impartial history comes to write its epitaph, it will say, "Killed by the aggressive injustice of the North, and the ignoble submission of the South."

Although the injustice of the North did bear upon its proud barriers, they would never have fallen, but for the base delinquency of the South in not using her power to protect her rights and enforce the Constitution until it was too late—too late for the Union, but not too late, we trust, for her salvation. Upon which section of the Union will rest the deepest scorn of future generations, it is not for us to anticipate."

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SALEM, OHIO, SEPTEMBER 19, 1857.

SALEM ANTI-SLAVERY FAIR.

The Ladies of Salem and its vicinity will hold their annual Fair at the Town Hall in Salem during the Christmas holidays.

Will not the friends of the Slave in our own

and the West, unmindful for a time of their own cares and sufferings however great, remember and labor for those whose bodies and spirits are crushed beneath the awful weight of American Slavery in this country. The only hope for the Slave hangs upon the continued individual efforts of Abolitionists. Let us, then, once more rally for the rights of the Slave, giving and laboring with Justice and Truth for our watchword and motto.

JOSEPHINE S. GRIFFING,
J. ELIZABETH JONES,
ANN PEARSON,
LAURA BARNABY,
JANE M. TRECOTT,
HARRIET WHINERY,
ELIZABETH LEASE,
SARAH BOWN,
A. B. DEMING,
ELIZABETH P. VICKERS,
MARY NORRIS,
SARAH N. MCMILLAN,
ELIZABETH MCMILLAN,
EMILY ROBINSON.

For the Bugle.

Salem, Sept. 15th 1857.

To the Editor: Your recent anniversary at Alliance, was so cheering in its whole character and results, that we may well take heart for the Autumn campaign. Two or three thousand earnest, devoted men and women, assembled on a Sunday, to devise measures and means for the liberation of the captive, certainly present a spectacle to which tyrants and oppressors will do well to take heed. Perhaps but a small part of that gathering, are ready for Revolutionary Deeds, though most of the men certainly seemed interested in, and impressed by the most treasonable sentiments promulgated. And the women too—

as why should they not?

Such meetings are the academies where we are training the people and ourselves, for whatever encounter the dire necessities of our cause may force upon us. Words, spoken or written, are well only if they be earnest, manly words. But after all they may be only the paper currency of which bullets are the specie redemption. It will be well to

see there are many true and earnest workers, scattered through the country, still resolved to defend the truth and stand by the slave. These by their presence, their remarks and their votes on the occasion, give unmistakable evidence of their continued fidelity and devotion.

Since the Alliance meeting, two meetings were held at Marlboro', one at Limaville, and one at New Lisbon, by the Remonds; all well attended and marked by strong interest.

At Canfield, Mr. Foster addressed a small audience on Thursday evening of last week and Mr. Pillsbury and Mrs. Foster also spoke there to a crowded audience, on Tuesday evening of the present week.

The Grove meeting at Berlin on Saturday and Sunday was attended by Mr. Foster, Mr. Remond and Dr. Brooks. We were present on the afternoon of Sunday and found a fine audience, remarkably attentive and deeply interested. A small collection was taken up which will be sent to the Anti-Slavery Society elsewhere.

Free children are kidnapped on the banks of the Ohio, and dragged off into slavery. Slave nuts pursue their prey up into the Northern States. Bullets surely are no protection or prevention here. We cannot wait for election days to come round, and run the chances of defeat in our cause; or if successful, we are to be the executioners of legal process. All that may belong to us is to refuse to pass Monroe's bill—

One feature of the meeting we will allude to that was to us most encouraging, viz., the representation present from various sections of the country.—Giving the best of evidence, that though many have grown weary and forsaken principle for expediency, with the vain hope of more speedy success; yet there are many true and earnest workers, scattered through the country, still resolved to defend the truth and stand by the slave. These by their presence, their remarks and their votes on the occasion, give unmistakable evidence of their continued fidelity and devotion.

At the late Anti-Slavery meetings, we are disappointed in not being able this week to present a full report of the Alliance meeting. The Reporter on whom we relied, and who had partially prepared a report, has been nearly absent for a week past which has occasioned the delay.

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PATRICK'S WHISKEY BILL.—The Sandusky Pioneer says that "the Liquor Bill of Hon. H. B. Parsons, the Brad Scott, candidate, during the late Convention in Room No. 180 in the American House, Columbus, also amounted to \$175,37." If it required \$175,37 worth of whisky to nominate a democratic candidate for Governor, what will be the amount required to elect him?—*Hardin Rep.*

DEATH FROM LIQUOR DRINKING.—A letter from Parson, Switzerland county, to the *Very Rev. Steele*, says:

"A few days since, some ten or fifteen boys, from ten to fifteen years of age, 'made up a purse,' and sent some of the number to one of our grog shops, and bought several quarts of bad whisky, upon which most of them got intoxicated, and several of them quite drunk. One of them, named Albert Dyer, died from its effect. He was ten years old last November; the other boys got the whisky and encouraged, and even urged the younger ones to drink."

LARGE EMANCIPATION.—Isaac N. Robertson, who lived in Charlotte county, Va., died on the 23d ult., and left a will emancipating about 75 slaves, and dividing his real estate and other property among them. Provision is made in the will for their removal to Liberia.

"Louis, the well beloved," said the priest who announced the death of Louis the Fifteenth, "slept in the Lord." "If such a mass of latines and lost, grows Carlyle, in reply, 'sleeps in the Lord, who, think you, sleeps elsewhere?'

WISCONSIN NOMINATIONS.—The Republican Convention at Madison, Wisconsin, on Friday last nominated A. W. Randall, for Governor, and Charles Spens, Lieutenant Governor.

SEVERAL priests have been excommunicated by the Bishop of Augsburg in Bavaria. The holding that any church may be found within the pale of other churches than that of Rome.

AS ABOLITIONISTS.—On Wednesday evening a resident of Prince William county, named Crawford, was committed to jail by Justice Kankey, charged with declaring that he was an abolitionist, that he believed a negro as good as he was, if not better himself, and maintaining, by speaking, that persons have not the right of property in slaves under the law.—*Richmond "South"*

PLEDGES.
Made at the late Annual Meeting of the Western Anti-Slavery Society.

Isaac Miller, New Alexandria, Elijah Whitney, New Garde, Wm. P. Hazen, Atwater, John Cyrus, Hanoverton, Mary E. Adams, Scioto, Mrs. F. M. Parker, New Richmond, Mary G. Mott, Atwater, Richard B. Glaser, Ann Arbor, Isaac Ladd, Linen, Wm. F. Parker, Cleveland, Mrs. H. T. Miller, Cordele L. Smalley, Jamestown, Amanda M. Way, Winchester, Levi Hisey, Columbian, John E. Metcalf, Bothwell, James Crowningshield, Painesville, Maria M. Johnson, Mt. Union, Richard Wright, Selma, Elizabeth Caldwell, New Lisbon, Susan Marshall, Woodbury, Mahlon Erwin, Columbus, Augustus Case, Rootstown, Chester Nash, Westfield, Joseph Nash, " John F. Nash, " John Nash, " Chauncy Stanford, Painesville, J. N. Taylor, Alliance, Wm. S. Denning, New Lymne, Humphrey Hoover, Alliance, Mary Shackleton, Franklin Mills, Peter Austin, Wellsville, Mrs. L. F. Whiting, Nebraska City, Adam Blase, Orland, Lydia Mott, Albany, Josiah Fogg, Berlin Centre, Alfred Aspinwall, Kaukauna, M. C. K. Atter, Salineville

Persons who have paid money on subscription for the Bugle, and do not find the receipt acknowledged above, are requested to inform the Publisher.

1.50 624 John Brown, Canfield, 1.00 667 Thomas Wright, Alliance, 1.50 673 Gilbert H. Kelley, Lexington, 1.50 673 James Davis, East Westport, 2.00 683 Reuben Erwin, Marlboro, 2.58 673 John Hilliday, " 1.50 691 Louis Hammond, " 2.00 676 Mary Marshall, " 1.50 672 Wm. Marshall, " 1.50 682 J. H. Gould, Mt. Union, 1.50 662 Elwood Patterson, Alliance, 3.00 628 Amos Brozis, Mt. Union, 1.50 669 Chester Nash, Troy 2.00 686 E. Buckley, Elsworth 2.00 688 Lorinda Keot, Atwater 3.00 635 F. G. Rose, New Lymne 1.00 657 Chauncy Stanford, Painesville 1.50 673 Wm. Griffith, New Garde 1.50 673 Q. Pike, Marlboro 1.50 673 Simon Hafer, Mt. Union 1.50 676 Ellis Cope, Columbian 1.50 641 E. & J. Whinery, New Garde 1.00 656 Mary Whinery, Damascus 2.00 684 Sarah G. Thomas, Salem 1.50 637 Jane Pierce, West Chester Pa. 1.50 672 Cash, 1.50 673 Joseph Barnaby, Mt. 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